

THE
CHRISTIAN MONITOR,
AND
RELIGIOUS INTELLIGENCER.

VOL. I. JANUARY 16, 1813. NO. 31.

FOR THE CHRISTIAN MONITOR.

**CHRIST'S ESTRANGEMENT FROM HIS CHURCH
CONSIDERED,**

IN A DISCOURSE BY THE REV. EZRA STILES ELY.

O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night? Jer. xiv. 8.

THIS humble expostulation of the weeping prophet, was occasioned by the pressure of temporal judgments. There is, however, no famine like a famine of the word of life; and no drought so distressing as that which is produced by God's withholding the dews of divine influence, the showers of saving grace.

With great propriety the text may be used by the Christian Church. Zion should adopt the language of fervent supplication, of indefatigable importunity.

But will the Hope of Israel permit a creature to adopt the language of expostulation? May Zion say to her God, "why shouldst thou be as a man astonished, as a mighty man that can-

not save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not?"

The Hope of Israel is meek and of great condescension. He invites to the examination of his conduct. "Come now and let us reason together, saith the Lord." Jeremiah accepts the invitation; and humbly asks, "why should the Saviour treat his church like a stranger? Does he not know his people? Why should he come to us so rarely by his grace that we can scarcely recognize his countenance? Why should the Saviour of Israel make short visits of love, as a traveller, who enters the inn at night, and is gone in the morning? Is not the church the house of God's residence? Why should he not abide perpetually on mount Zion? Why should the conduct of the Saviour be such as suggests the idea of his astonishment? Have our sins taken him by surprise? Why should the wicked be tempted to think that our God is so intimidated that he resembles a mighty man, who has no use of his faculties; who cannot save?"

This was indeed an instance, in which a man of God came boldly to the throne of grace. It was astonishing condescension in Jehovah to answer such interrogatories. But it ought not to be deemed incredible that the expostulation and the answer were real, for it can be made to appear that "the Hope of Israel, and the Saviour thereof in the time of trouble," was the Lord Jesus Christ. The proof of this position will constitute the FIRST PART of my discourse.

In the 28th chapter and 20th verse of the book of the Acts, Paul styles his Lord and Master "the Hope of Israel." That eminent minister in the reconciliation of guilty men, had preached Christ crucified to his countrymen, and had been sent in bonds to Rome, in which city having assembled the Jews, he said, "*for the Hope of Israel I am bound with this chain.*" This language the Jews perfectly understood, for the Messiah had ever been called the Hope of Israel. In the first epistle of Paul to Timothy, the writer declares himself to be an apostle, "by the commandment of God our Saviour and Lord, Jesus Christ, our Hope."

This name was given to the Mediator, because, from the promulgation of the first promise, he was the Hope of all who look-

ed for redemption and eternal life. Was Jesus in some sense the "desire of all nations?" He was pre-eminently "*the Hope of Israel.*"

When the child Jesus was presented in the temple, Simeon took him up in his arms, blessed God for *the Hope of Israel*, and clearly evinced that *his hope* was accomplished, by saying, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." The pious Anna, in like manner, spake of him as the Hope accomplished "to all them that looked for redemption in Jerusalem." No intelligent and pious person in Israel had any other hope of pardon, justification, and eternal life, than that which he indulged in consequence of the promise of the Messiah, who should save his people from their sins.

It is true, that the context calls the Hope of Israel Jehovah; but Christ is Jehovah. It was Jehovah-Jesus who appeared to our first parents, and repeatedly saved Israel. In Genesis iii. 8, we read that our first parents heard the voice of the Lord God walking in the garden. This voice *walked*, was *heard*, and *spoke*. There is reason to believe that this is that same person who is called the Word of God, who was with God, was God, and by whom the worlds were created. Jesus Christ, the creator of the world, is the only divine person who has ever been visible to human eyes; for *no man hath seen God the Father at any time*.

The Saviour of Israel in time of trouble is another name for Jesus, the Hope of his people, and it was he who interposed when his children were afflicted. In the second chapter and first verse of Judges, we are informed that *the Angel of the Lord*, or the ANGEL-JEHOVAH, as it may be rendered, "came up from Gilgal to Bochim, and said, *I made you to go up out of Egypt, and have brought you to the land which I swore unto your fathers; and I said, I will never break my covenant with you.*" It appears from many passages that Jehovah covenanted with Israel; and brought up the Hebrews from Egypt; but here an angel declares that HE was the Saviour in that time of trouble. We conclude, therefore, that the Saviour of Israel was the Angel-Jehovah, or *Jehovah the sent*; which can apply only to Jesus, whom God the Father has constituted Mediator, and sent

in that character to govern the nations, that he may deliver his purchased possession. In Exodus xiv. 19. the same form of expression is used, and the Angel-Jehovah, which is Jesus, "which went before the camp of Israel, removed and went behind them:"—"and Jehovah looked into the host of the Egyptians through the pillar of fire and the cloud, and troubled the host of the Egyptians:"—"thus Jehovah saved Israel." Since, therefore, the Hope and the Saviour of Israel was Christ the Saviour of sinners, we can account for the divine condescension to Jeremiah's importunity. Who could plead before an avenging God? But who, in his anxiety for Zion, would not expostulate with the meek and lowly Saviour, saying, "why shouldst thou be as a stranger in the land?"

Let us now consider the lamentable truth, that Jesus Christ is often to believers and the respective sections of his church, as a stranger and a wayfaring man. This will constitute the SECOND PART of my discourse.

No love of elegiac poetry could have induced Jeremiah to take up an idle lamentation. Never did he deplore what was not a deplorable fact. Jesus frequently withdrew his gracious presence from his ancient covenant people; and we, his modern covenant people, ought to expect that in similar circumstances he will visit and compassionate, or chastise and forsake us, as he did them. The principles of his family-government are immutable, and therefore his conduct to Zion in all ages will be consistent. He exalted and depressed them; he allured by promises and blessings; he warned by threatenings and judgments. When they provoked him exceedingly, he hid as it were his face from them for such long seasons, that when he returned in mercy they could scarcely recognize him; he was "as a stranger in the land." When they abused his compassionate regards, they were of short continuance: yea, he remained with them for so short a time, that he was like "*a wayfaring man, that turneth aside to tarry for a night,*" and in the morning is gone before the family can become acquainted with their guest.

The complaints of believers sufficiently show what is their personal experience on this subject. They see him whom their

souls love at intervals, and sweet is the communion which is enjoyed while he smiles, saying, "thou art my beloved, and I am thine." At other times, the soul has no cheering views of the truth, no enrapturing conceptions of Christ's sufficiency, no grateful tenderness which relieves the burning heart by giving vent to tears of contrition; and if hope in divine mercy remains, even hope is accused by the suspicious mind of presumption and delusion. As it was in the days of his humiliation, so it is now; Jesus visits one, resolves doubts, dissipates fears, gives salutary instructions, heals the broken, quickens the inanimate, and departs to perform the same kind services for another. So long does he absent himself, that the believer may with propriety go about the city and ask of the spiritual watchmen, "saw ye him whom my soul loveth?" or say with the inquisitive Greeks, "Sir, we would see Jesus."

When his absence has been deeply bemoaned, he revisits his people to hear their complaints, reprove their former backslidings, and bestow grace for grace. Were Jesus to abide with the saved sinner perpetually, we should no longer hear him in agitation of soul saying, "hath God forgotten to be gracious? Has he utterly cast me off? Will he for ever desert me in temptation? Is his arm shortened that it cannot save?"

The same general remarks are applicable to every particular section of the church, to every denomination and congregation of believers. Since Jesus has returned to his Father and to our Father, he has sent the Comforter to Zion, and the Holy Ghost has never utterly forsaken **THE CHURCH** for a single moment; but particular churches have long endured the absence of the renewing Spirit. It is occasionally that the exalted Redeemer comes to revive his work in this religious society. It is so with every other company of Christians.

An Indian landed on an island which he thought no human being had visited; but he said, "I saw the print of a man's foot by the sea-shore, and I knew some man had been there." In like manner, when we look around us on the beauties of nature we behold the print of God's hand, and know that God hath ornamented the earth, hath garnished the heavens, and diffused the splendour of his celestial court over the universe. Where the

Head of the Church has been, he has left traces of his power and grace behind him. Rough places become smooth at his presence. Mountains of sin vanish before him. The clamorous tongue is silent. Contention ceases. Those who were stupid, inquire with anxiety "what shall we do to be saved?" Blasphemers bite their tongues, or use them to praise God. Old transgressors cease from sin and learn to do well. Moral men become pious, proud men humble, and mourners in Zion rejoice. The desponding renew their hopes. Believers who have been negligent, become watchful and prayerful. Wandering Christians return to their first love. Family prayer is newly instituted or revived. Public worship is punctually attended. The preaching of the word is highly esteemed, and faithful ministers are beloved for Christ's sake. Many believe with the heart, profess faith with the mouth, avouch the Lord Jehovah for their God, and publicly obey the institutions of Jesus.

Such are the effects immediately visible, when Christ by his Spirit visits a Christian community. But why should I wish to describe such a revival of pure and undefiled religion as my hearers may have witnessed? Have not many of you rejoiced in such a visit from the Lord? Can you not recall some past season when God added many unto this church; or caused them to fly into other churches in a flock, as doves to their windows? That such revivals, however, are rare, and of short duration, all Christians of accurate observation will acknowledge and deplore.

A revival of religion is a time of peculiar love between the Hope of Israel and his people. While young converts sing, and the more advanced rejoice in the music of their espousals, the Husband of the Church says,

"How beautiful is thy love, my sister, my spouse!

How much more excellent than wine;

And the odour of thine ointments than all perfumes!

Thy lips, O spouse, drop as the honey-comb."

SOL. SONG. WILLIAMS'S TRANS.

The wind bloweth where it listeth; we hear the sound thereof, and perceive its effects. It is thus with the Spirit of Christ.

We hear that in one part of our land, or in one part of the city, uncommon attention is paid to the preaching of the gospel and to seasons of social prayer. We learn that convictions and conversions being multiplied, many have united themselves to the Lord, and the ways of Zion no longer mourn because few come to her solemn feasts. We justly conclude that the Hope of Israel has been there. Did he take up his abode there? Why should he not *abide* in his house, instead of turning aside to tarry in it for a night?

We learn, indeed, but too soon, that this church of which we have spoken, has become lukewarm; that instances of regeneration in it have become few, and that believers have become remiss. But in a sister church, or in some contiguous town or state, favourable religious appearances have since been discovered. A work of grace appears to be commencing on many hearts. What shall we conclude from this change of prospects? Undoubtedly, that the Hope of Israel is as a wayfaring man, who turned aside to tarry for a night at the first place, and in the morning moved on in the chariot of his salvation, dispensing the gifts of life in his journey.

Unhappily it is sometimes the case, that a particular section of the church receives no visitation of grace for many years. In such a place the visible fruits of holiness are so rare, that Jesus is almost an entire stranger to the people, so that should he appear for the help of Israel, it would be said by the multitude that *the gospel is some new doctrine*, and genuine convictions, are the madness of melancholy. Alas! some professing Christians have so rarely seen God revive his work, that they ignorantly call it *wildfire, fanaticism, or the delusion of the devil*. Here one and there another is sometimes won by the love of Christ, and sweetly constrained to obedience, while the thousands around them are left to perish in their sins.

Clouds fraught with showers of blessings pass over this barren vineyard: only a few refreshing drops fall; but fields not far distant, which have lately been refreshed, again drink their fill. Jesus rides on the clouds of mercy. Ah! why should any portion of his once cultivated soil be left to barrenness? Why should that spot in his dominions, which has once borne

fair "trees of righteousness," be left a wilderness of sand, scarcely capable of giving subsistence to a few shrubs?

(To be continued.)

FOR THE CHRISTIAN MONITOR.

PRIZE GOODS, AND SLAVES AS A SPECIES OF THEM, EXAMINED.

THE name prize goods is mostly given to goods taken on the seas, by armed vessels of nations at war with each other; and sold by the captors. Some conscientious people refuse to purchase such goods, because the real owners do not receive the pay; and because it would be encouraging robbery and murder; also, becoming parties therein. All goods taken from the real owners, either by fraud or force are prize goods, whether it be on sea or on land. All who purchase such goods (knowing them to be prize) are parties in the business, giving it countenance and substantial support. The persons employed as captors of the human species, who drag the Africans from their homes, and carry them to another country for sale, are guilty of the highest grade of felony; and the captives so taken, are the highest grade of prize goods. To seize on a man's whole property and make prize of it, is certainly a high act of felony; but to seize on the man himself, and make prize of him, is still higher. The captive being deprived of his liberty and all the natural rights of man, is compelled to hard labour by his captor or purchaser: all the proceeds of his labour is taken from him, which is strictly prize goods. The slave being prize goods, his labour is prize goods also; he was made a slave for the sake of the proceeds of his labour, therefore the product of his labour is amongst the highest grade of prize goods. The purchaser is a party to the slave trade; his money goes to the West-India planter, and from him to the Guinea merchant. Thus, countenancing and supporting each other, linked together as in a chain, the whole business is pushed on with vigour. The greater the demand is

for the produce, the greater is the demand for the slaves. The connexion between the slave trade, and the produce of the slaves' labour, is like the connexion between the tree and its fruit, or the root and the branch. "If the root be holy, so are the branches." So also, if the root be accursed, so are the branches. The root of the slave trade is avarice and luxury : and the trade in the produce of the slaves' labour is supported from the same root, avarice in the merchant, and luxury in the consumer.

Vessels are sometimes taken on the seas laden with the manufactures of Europe, where every one concerned in manufacturing the cargo, has been paid for his labour, and the vessel taken without the loss of any lives ; yet many would refuse to purchase goods so obtained, who would not hesitate to purchase goods extorted from slaves in the West-Indies by violence, injustice, cruelty and bloodshed ; which carries with it a resemblance of straining at a gnat and swallowing a camel.

There is but right and wrong, good and evil in the world, yet their grades are many. To refuse purchasing acknowledged prize goods, is to refuse being a party in violence and injustice ; also, to bear testimony against it. Where are cruelty and injustice carried to the same extent that they are in the slave trade ? Where is the testimony, that the purchasers and consumers of the fruit of slavery, do bear against it ? To answer in truth, we must say, they are all parties in the business, and their testimony is for it. The beginners of the slave trade are the merchants who send their ships to Africa, to carry them across the ocean ; and the finishers are the consumers of their labour ; they are the Alpha and the Omega of the business. The people employed in the Guinea ships who drag them from their homes, the planters in the islands who purchase them, the merchants who import the produce of the slaves' labour, the retailers and consumers thereof, are all accessaries in the business : they all assist in turning a wheel in that vast and complicated machine of iniquity. This great engine of destruction is formed of the parts above described ; they are the machine, and contain in themselves the cause of its motion ; they constitute a

complete whole. Take from it the consumers, and the whole machine must stop.

The merchant will not import an article for which there is no demand: the slave-holder in the islands will have no disposition to buy slaves, when the fruits of their labour will not sell. The Guinea ships will cease to haunt the coast of Africa in quest of slaves, when there is no demand for them in the islands. Then that fountain of human blood which hath been flowing in Africa so long, would be dried up; and the carnage and misery attending the traffic in human flesh would cease.

This great fountain of human blood, that hath been flowing on the continent of Africa for ages, whose streams have stained the shores of America, and the West-Indies; is kept in motion, and supported by the consumers of the proceeds of slavery. They are the subscribers that furnish the fund by which the whole business is carried on. A merchant who loads his vessel in the West-Indies with the produce of slavery, does nearly as much at helping forward the slave-trade, as him that loads his vessel in Africa with slaves; they are both twisting the same rope at different ends.

The feasts of the luxurious may be called banquets of human flesh and blood; and the partakers thereof considered as cannibals, devouring their own species; if we take into consideration the great destruction in Africa, by the warfare carried on in taking slaves; secondly, in transporting them to the islands in the Guinea ships; and lastly, in seasoning them; which is seasoning them to cruel whipping, hunger, and hard labour, which they undergo in the culture of the cane, and the manufacture of sugar, where they are in a few years destroyed.

I believe the whole weight of human beings that have been destroyed in the slave-trade, in the cultivation of the cane, and making sugar, would equal one half of the weight of all the sugar that ever came from the West-Indies: and may be fairly charged to its account.

How is this vast destruction of the rational creation of God to be accounted for, to him whose justice is infinite; who will not behold iniquity with approbation? On whom will the guilt of

this great sacrifice to avarice and luxury fall? Certainly on the whole copartnership, who are parties in the business.

Having demonstrated that the West-India produce is prize goods, and the sale of those goods to be the support of the slave-trade, and of consequence the purchasers to be parties in the business; it may not be amiss to observe, that the receiver of stolen goods is said to be equal to the thief. It is something paradoxical, that a man will refuse to buy a stolen sheep, or to eat a piece of one that is stolen, and should not have the same scruples respecting a stolen man.

The apostle Paul, in endeavouring to remove the strong Jewish prejudices for the Mosaic law, said, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake."

1 Cor. x. 25. But that was relative to clean and unclean beasts; and their manner of killing them; I have a much better opinion of Paul, than to believe he meant any thing stolen, or taken by robbery and violence from its right owner.

If any one, after having fully considered the slave-trade, the manner of their treatment in the West-Indies, and the manner in which the produce of their labour is obtained; if he feel no doubts about partaking thereof, any more than he would about any thing obtained by the strictest honesty, then I have nothing to say to him; but if he is fearful and feels doubts that all is not right, I will put him in mind of what Paul says: "He that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin."

SELECT SENTENCES FOR THE NEW YEAR.

KEEP thy heart with all diligence, for out of it are the issues of life.

Let thine eyes look straight on, and let thine eyelids look straight before thee.

Ponder the path of thy feet, and let all thy ways be established.

Turn not to the right hand nor to the left; remove thy feet from evil.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.

For they eat the bread of wickedness, and drink the wine of violence.

Happy is the man who findeth wisdom, and the man that getteth understanding.

Envy thou not the oppressor, and choose none of his ways.

Hear instruction, and be wise, and refuse it not.

To the Editor of the Christian Monitor.

SIR,

The expected state of the Church of Christ, called the Millennium, in the present age is a subject of serious inquiry; particularly so, as that state is supposed to be drawing near. Method is indispensably necessary to a correct investigation of important subjects, especially in theology. The subject of the Millennium more particularly requires it, because it is connected with a variety of ancient predictions, with the chronology of the scriptures, a variety of events already taken place, as well as others which are anticipated. The following easy method by way of questions, I have adopted for my own use; but as a copy of it may, in some degree, direct the inquiries of some of your intelligent readers to examine the subject, you are at liberty to introduce it in your useful Monitor. And, should any of them be disposed to offer you any reflections upon any or all of these questions, perhaps it will be a mean of instruction to your readers in general.

1. What periods of time are specified in the scriptures by which we may reckon the certainty and time of the expected Millennium?
2. Which are the chief prophecies and parables that direct the mind to the same subject?
3. What is that state of the Church which shall immediately precede the Millennium.
4. Will this state of the Church be held upon the earth, as it now is; or what changes will it undergo?

5. Who will be the subjects of the Millennium kingdom? and what will be their privileges and enjoyments?

6. Will Christ reign personally for a thousand years in this expected state? and wherein will be the difference from his reign then to what it is at present?

7. From whence shall the army arise called Gog and Magog who shall succeed the Millennium, and for a short period make war against the saints! and now will their end terminate?

8. Connected with these events, when shall the final judgment take place? and by what rule will it be executed? I. S.

RELIGIOUS INTELLIGENCE.

Extract of a letter to a gentleman in this city, dated Port Watson, 11th of 12th Month, 1813.

ESTEEMED FRIEND,

It is a most grateful remuneration, no doubt, that thee may now receive for thy *Tracts** left in this neighbourhood. Thee may learn through the medium of this letter that religion has ever since progressed, and now presents a most glorious and pleasing prospect. About 25 have within three weeks been added to the Baptist church, and should say as many to the Methodist, and 75 are this day propounded in the Presbyterian church. O my friend, what glorious times; yea, bold, daring *infidels* are cut down, and think it a great blessing to have the opportunity of opening a communication between God and their souls by prayer and holy meditation, and feel the necessity of Christ's atoning blood to wash away their sins; and I sincerely pray

* The circumstance mentioned of the *Tracts* are these: a gentleman from this city, who passed through and in the neighbourhood of Port Watson, left at several places a few *Tracts* on religious subjects, from which the above revival took place. What an encouragement this for printing and distributing them in our wilderness.

that the adorable God, whose omniscient eye surveys infinite space in a moment, will prepare all hearts to receive the holy gospel truth. O may thy and my heart still continue to receive the influences of the Holy Spirit, and waft us along to enjoy the beatific smiles of our Redeemer in the realms of eternal day, and shout with harps of gold in the full blaze of his holy throne. I am now endeavouring to narrow my worldly business, and attend to the things that may, by God's assisting grace, immortalize my soul. If the Spirit should continue to move me to admonish my fellow-sinners, the Lord willing, I shall travel eastward next season, and intend to call on thee.

Company and unforeseen occurrences, after taking up my pen, has prevented my giving a detailed account of the glorious things in this vicinity.

Louisa wishes to have her best respects accompany this letter, that thee may have one more testimony of her esteem for thee and all thine. O, she is this minute preaching to her neighbours. This is her language: Could I speak with ten thousand tongues, and with the ability of an holy angel, I would wish to spend and be spent in beseeching my fellow-sinners to cease from evil and learn to do well, in praying my Creator to have mercy on immortal souls. O may arrows from his quiver stick fast in the hearts of all unbelievers, until his sanctifying grace shall cause the flinty heart to yield.

Alas, I am lost in wonder, love, and praise. Adieu.

Extract of a letter from a friend in Newark.

"I cannot close my letter without saying something of the glorious work of the Holy Spirit in this town, in souls renewed and sins forgiven. Having been from home the greater part of the week, have had no opportunity of seeing any of the work or hearing much. Mr. Richards had an increasing number of inquiring souls to visit him on Thursday evening last. Oh, my dear friend, how does it become each well-wisher of the cause

of Zion to lay between the porch and the altar, that the Lord would cause it to spread far and wide till it shall fill the whole habitable earth."

A DONATION.

E. S. ELY returns his thanks to some unknown friend for a very affectionate letter, bearing the post-mark of Burlington, N. J. which the person, subscribing himself SENEX, says, he was induced to write from a perusal of "The Journal of the Stated Preacher," and gratefully acknowledges the reception of a donation of *Fifty Dollars*.

ADDRESS,

*Presented by the Carrier of the Christian Monitor to its Patrons,
on the 1st January, 1813.*

THE Prompter in some worthless play

Is sure to gain sufficient pay ;

The Carrier of Mercantile news,

Receives, to-day, his annual dues ;

And shall one, penniless, depart,

Who plies the *Monitory* art ?

A Monitor was paid to cry,

"Remember, mortal, thou must die ;"

And since the Carrier is fet'd,

Permit him now thy cause to plead.

Thy beauty fades, thy powers decay,

With ev'ry hour of ev'ry day ;

Reader, thou too must yield thy breath,

And sink into the jaws of death :

Thy wealth cannot procure reprieve,

Nor will avail the friends that grieve,

For Time rolls on with equal pace

And drives his wheels o'er all our race.

Prepare to die. Another year
For ever gone, should make thee fear;
This, this may prove the last delay
Of sov'reign grace; the time to pray;
The evening of the day of love
To light thee to the world above;
Or twilight gleaming from below,
To warn thee of approaching wo.
The year that's gone, for ever fled,
Has number'd millions with the dead;
*Has shook all thrones with dire alarms,
And roused the wretched world to arms;*
But what another year may bring
Perhaps an angel could not sing.
Leave all to God, be wise to-day,
And to his Son due homage pay.
Art thou a cumb'rer of the ground,
A fig-tree long unfruitful found?
Prepare to fall at his command,
Before whose presence none can stand
But "trees of righteousness," which bear
Fruits to reward his gracious care.
Is health thy portion? Trust it not,
For sickness soon may be thy lot;
Trust not in friends, boast not of pow'r,
For both are nothing in an hour;
But trust in God, and he shall bless
The billows of thy deep distress,
Nor let thee sink; shall hush the blast,
And make thee smile on all the past.
Glory in him who wipes the tear
From ev'ry trembling eye of fear;
In him who has sweet peace to give,
Who gave his life that we might live,
And cheers each passing year with this,
"Believe, and take eternal bliss."